

# The SWORD of the LORD

Edited by JOHN R. RICE.

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## DEATH in the POT

An appraisal of the Federal Council of the Churches of Christ in America

By REV. J. ELWIN WRIGHT, L. L. D.

Part III.

### The Federal Council And National Defence

The position of the Federal Council on international issues, especially war and the Christian's attitude toward participation in it, is a matter about which there is a considerable diversity of opinion, even among staunch believers in the gospel.

There are a number of Bible-believing groups which have consistently held the view, through the years, that they could not bear arms. They have, however, been willing to serve their country in ways provided by the government. These Christian pacifists have never been identified with attempts to embarrass the government in its measures for the adequate protection of our country. There has never been, and is not now, any question of their complete loyalty to their country and their Lord. The conviction of these men we must and do respect.

But we have, in the great pacifist agitation promoted by the Federal Council during the past two decades, something of a different and sinister character. There has been a highly organized effort to defeat legislation for the provision of adequate defenses for this country, either of personnel or equipment, and to propagate by every means possible, psychology hostile to efforts for the adequate preservation of our liberty by defensive or offensive measures. This "drive" of organized pacifism took place in the face of world conditions which made it apparent that we were about to be attacked on both our Eastern and Western frontiers. Furthermore, it was promoted in close collaboration with organizations which were communistic in character. Some of these organizations have openly advocated the



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overthrow of our "capitalistic" government by force.

In this campaign for a warless world, the Council leaders made the same error which brought about the final defeat of national prohibition. Both were attempts to superimpose a great social reform on the country without first having laid a spiritual foundation. Will these leaders never realize that the first need of the nation is that Christ shall be formed in the hearts of its people? Then, and then only, have we any proper basis of expectation that we may meet with success in campaigns for social and political betterment. The thesis of the Council that all men are God's children and that nothing is needed but a fanning of the divine spark within leads to horrible disillusionment when the supreme test comes.

The Federal Council leaders worked against America and for Japan on the matter of immigration. We know now that their policies would have resulted in opening the doors to the greatest flood of spies and saboteurs the country has ever known. Again, they worked for Russia and against America in that period during which Russia was openly and defiantly preparing the way for world revolution. They rejoice in the present "understanding" with Russia and seem blind to the menace of infiltration of Russian Communism which is endangering our liberties and our American way of life.

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## Missing God's Last Train For Heaven

Text: "The harvest is past, the summer is ended, and we are not saved."—Jeremiah 8:20

By Evangelist John R. Rice

God's harvests pass away! The people of Judah, warned again and again by Jeremiah of the approaching captivity, would not repent of their sins. When the Babylonian armies surrounded Jerusalem, besieging the city, they lightly believed that the armies of Egypt would come out against Nebuchadnezzar and force him to break the siege. Surely, before the ripening harvest would waste in the fields, the siege would be broken, they could gather their harvest and have food and plenty, they thought. They did not repent and seek God, the siege grew tighter about them. Gaunt starvation stalked through the city. Mothers cooked and ate their little children. The crops on which they depended wasted in the fields or were reaped by the Babylonians and they were left to starve or surrender. The plaintive, disappointed cry of these Jews, now doomed to death or captivity, was this: "The harvest is past, the summer is ended, and we are not saved!" The opportunity for deliverance for the Jews had passed away.

So neglected opportunity passes, always. The despairing cry of the starving Jews might be the lament of every lost soul in Hell. For every man who goes to Hell has let God's harvest time pass by, neglected, has refused the time of opportunity and rejected the limited call of mercy. Every soul in Hell may well remember this pitiful lament, "The harvest is past, the summer is ended, and we are not saved."

A sinner who was at the time rejecting Christ, intending to be saved later, said to me, "Well, I can be saved whenever I get ready." He had the idea, as millions do, that the harvest of opportunity for salvation would last indefinitely. He thought he could be saved at any time. Alas, he was deceived by Satan! It is not true that you could be saved any time. You can only be saved in God's time. It is true that God calls every sinner, that Christ died for all, that God is not willing that any should perish. But it is equally true that in every person's life there are some times that are favorable for salvation and some that are not favorable. We may even say that there are some times when salvation is possible and that, considering the state of man's heart and his circumstances, sometimes salvation is impossible.

Isaiah 55:6 says, "Seek ye the Lord while he may be found, call ye upon him while he is near." There is a time when God may be found, a time when He is near. But that Scripture definitely teaches that there is likewise a time when God will not be near, and when He may not be found by a sinner who has long rejected Him.

In II Timothy 4:2 the young preacher is commanded, "Preach the word; be instant in season, out of season." The preacher is always to preach the gospel when it is "in season." Then he will have big crowds. Then there will be more concern, then he will have the help of other Christians. When it is in season, that is, harvest time. But every preacher knows that there are also times when it is "out of

season." There are times when it is hard to preach. There are times when the crowds are small. There are times when there is little conviction. There are times when few souls are saved. The preacher ought to go ahead and be faithful in season and out of season. Some people can be won when it is out of season, but most people will go to Hell unless they get on God's train while it is in season.

In nature there is a time to sow and a time to reap. The harvest varies according to the soil, the moisture, the temperature. Every farm has some good years and some

not so good. Every year has some months better for crops than other months. So every life has some periods when it is easier to be saved. If one does not take advantage of these opportunities, they pass away and one may miss God's harvest, miss the last train for Heaven.

The poet has said:

"There is a tide in the affairs of men  
Which taken at its flood, leads on to fortune.  
Neglected, all the balance of their lives  
Is bound in shallows and in miseries."

Of nothing in the world is it so surely true that opportunity passes, as of the matter of salvation. Oh, dear unconverted sinner, be saved today while you can be saved! Tomorrow God's harvest for you may have passed away.

I should like to show you that certain great times of opportunity for salvation pass away.

(1) The harvest of youth passes. (2) The harvest of God's special dealing with a sinner passes. (3) The harvest when there are reapers, loved ones who seek to get you to be saved, passes. (4) The harvest of opportunity passes. (Continued on Page 2.)

### Christmas Gift Subscriptions

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### With the Evangelists

Reports from Americas Outstanding Soul Winners  
Evangelist ROBERT J. WELLS, Associate Editor

#### Great Los Angeles Campaign!

We have just received word from Evangelist Hyman Appelman concerning a very blessed campaign in Los Angeles, California, October 15th to November 5th. The meeting was held in a large tent, seating 6,500, located almost in the very heart of the city. Merrill Hancock was the singer, and Mr. Clifford Smith, one of the laymen, was the chairman of the committee sponsoring the meeting.

Dr. Appelman writes: "The Lord blessed with great crowds. The smallest crowd was on a rainy night when the attendance was about 3,200. The largest crowds averaged about 7,000. There was a great chorus choir on the platform seating about 490 people. To God's eternal glory there were about 2,000 conversions and transfers of membership in this city-wide revival. Of these, almost 1,200 were professions of faith, and at least twelve of them were Jews, one being the cousin of the evangelist, past forty years of age whom he had not seen in more than twenty years.

"All but two of the big downtown

churches closed their Sunday evening services to co-operate in this great tent meeting. Several of the churches turned over their radio program in the campaign which was sponsored by the Christian Businessmen's Committee. The whole city was mightily stirred by the meeting and many thousands of Christians say that their lives will never be the same."

#### Appelman-Shufelt in Grand Rapids, Michigan

Evangelist Appelman and Brother Stratton Shufelt are engaged at present in a Union Meeting in Grand Rapids, Michigan. During the week nights the meetings are held in the Mel-Trotter Mission, and in the afternoon and evening on Sundays the meetings are held in the City Auditorium. The week night attendances average about 1,200, and the attendance in the City Auditorium services, around 3,000. In a little more than a week over two hundred have professed faith in Christ as Saviour, many of them uniting with the churches in Grand Rapids.

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# Missing God's Last Train For Heaven

(Continued from Page 1.)  
vest of Holy Spirit conviction passes. (5) The harvest of revivals passes. (6) The harvest of life itself soon comes to an unexpected end.

## I. The Harvest of Youth Passes

The vast majority of all the people ever converted, ever becoming Christians, were saved in youth. Most people who are not saved young, go to Hell!

1. Many Scriptures teach that youth is the time to be saved.

Ecclesiastes 12:1 says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

In Proverbs 8:17, Wisdom speaks: "I love them that love me; and those that seek me early shall find me." And does not this personified Wisdom represent Christ Himself? Surely they that seek Him early, find Him. Those who harden their hearts and let the years slip away find the ripest harvest passed and the best opportunity gone.

In Matthew 19:14 we hear Jesus saying, suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

In Matthew 18:2, 3 we are told, "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

All who are ever saved must come with a child's attitude of heart, and most of those who come are children. So much so that the Saviour Himself said, "of such is the kingdom of heaven."

Jesus meant that primarily the population of Heaven would be those who enter Heaven when they are children or those converted as little children. Remember that all the babies who ever died are in Heaven. Then remember that the vast majority of all who were ever converted were saved as children. And then the other group in Heaven, comparatively few, who were saved when youth was past, had to come with a child-like heart, to be converted as little children are converted, by simple faith in Christ. Heaven is populated primarily by those saved in childhood.

2. Experience proves, by actual canvass of multitudes, that nearly everybody ever saved is converted in youth.

Recently in a large revival audience of about 800 people professing to be saved, I asked, "How many here were first converted,

saved, after you were sixty years old?" One man held his hand, claiming to have been saved after he had reached the age of sixty. That man was one out of about 800! So any man living under the same circumstances, unconverted at the age of 60, would have missed about 799 opportunities to be saved, proportionately to only one chance remaining to keep out of Hell!

Then I asked, "How many were saved after you were fifty years old?" Three others held their hands. With the one man saved when past sixty, there were four out of 800 who had found Christ after they had passed their fiftieth birthday! So any person living under the same environment and circumstances would have only one chance out of 200 to be saved after fifty years of age.

"How many were saved after you were 40 years old?" I then asked. Then about 20 people said that they had been saved after reaching the age of forty years! In that congregation only one person out of 40 were saved after reaching forty. Any man under similar circumstances, who is 40 years old and unconverted, has 39 chances to go to Hell and only one chance to be saved!

Then I began at the other end, began at the lower age groups and asked how many had been converted by the time they were 10 years old and under 11. Probably one-fourth of the congregation, including more than half of those in the choir and a large percentage of the best personal workers and most useful Christians, held up their hands. Another large group had been saved by the time they were 12 years old, less than 13; and before the age of 15 a clear majority of those 800 people had found Christ as Savior, they claimed!

I have made similar tests in principal cities of America now for a number of years. Everywhere the same general proportions are similar. More than half of all the people who are ever saved are saved by the time they are fifteen. In certain areas, notably the South, where there are very active, large Sunday Schools and where soul winning is stressed in the Sunday School, often in large congregations half of the people, or more, vote that they were converted to Christ before they were 12 years old. I have never found any congregation where the large group who held their hands as having been saved, by the time they were 15 years old was not estimated at more than half of the congregation who claimed to be saved! And I believe that all over America, 7 out of 8 of all who have been converted were saved by the time they were 25 years old.

Youth is the time to be saved. If you let this harvest time of youth go by, there is very little likelihood that you will ever repent of your sins and trust Christ for Salvation.

3. Reason joins with the Word of God and Christian experience in showing that youth is the time for salvation.

We start our children to kindergarten at the age of 5. A child who could not read by the time he was 10 years would be greatly handicapped. It has been discovered that a ten-year-old child already knows more than half of all he will ever know. The golden age for memory is from 9 to 12 years, and things learned by children under 9 are remembered much better than those learned by adults.

Nearly every moral and spiritual problem is faced very young. Habits of decency, self control, telling the truth, obedience to parents, and respecting the rights of others should be fairly well begun by the time a child is 5 years old.

Not to be saved in the years of

childhood means to disregard the conscience, the tender heart, the influence of innocence which would lead every child to feel a need for God.

How soon life becomes complicated! In adolescence young people become powerfully affected by sex problems, acutely conscious of right and wrong. They are beginning to ponder and try to face life problems about which career, profession or trade; which life companion; which code of conduct they will adopt. Young people are powerfully affected by public opinion. Then comes the pressure of economic need, the occupation of making a living, the burdens of a family. All too soon that innocence of heart, that freedom of choice, that high idealism, that unhurried and unbiased inquiring mind of childhood will pass away! Reason joins with the Word of God and experience in demanding that those who would be saved, seek the Lord early.

If one reads this who is young, I beseech you to be saved today! Now is the best harvest that you will ever have. And if one reads this, still unconverted, who has let youth go by, I beg you in Jesus name take the one fleeting chance that may remain to you and seek the Lord today!

## II. The Harvest of God's Special Dealing Passes

Each individual has special times of harvest, times when it would be easier to be saved. I refer to those times when circumstances are brought about, evidently with the divine purpose of turning one to Christ.

In the Chicago Gospel Tabernacle on the first Sunday night of 1943 a businessman, deeply concerned, was saved. His son, he had just learned, was in the North African invasion. Trying to pray for his son, he found that he did not know God and was not on praying ground. He needed to be converted himself. Under the pressure of this divine dealing with his heart, the man was wonderfully saved. If he had waited until his boy was safely home again, he might never have been saved. That special dealing was harvest time for him.

Two weeks ago I had a letter from a young man who was to die this month in the Texas state prison, in the electric chair. After a life of shame and sin he received the death penalty for his crime, and waiting in death's row he came to see how foolish it was to go without God out into the black unknown a lost sinner, bound for Hell. Under this special dealing, in death row, he sought and found forgiveness for his sins and peace of heart in Christ Jesus. Soon, for him, it would have been too late.

This week I received a letter concerning a woman who went proudly on her way, rejecting Christ, enjoying the things of the world. But a terrible accident, a crushed leg, and long months in the hospital brought her to her senses. She began to read Christian literature. She was willing to talk about God. Her hungry heart turned, in her trouble, and she put her trust in Jesus and was saved. That special dealing was harvest time for her.

But God deals sometimes in joy, not always sorrow. A young man walked into my office some years ago to ask me to conduct a marriage ceremony for him and his sweetheart. He was proud that she was a devout Christian girl, a Sunday School teacher. His heart was deeply moved by the fact that she loved him and that soon she would be altogether his. In fact, his heart was so tender that it was easy for him to turn to Christ and accept him as Savior. And that he did. Within three months' time I preached the funeral sermon of the same lad whom I had married. But he had heeded the opportunity, the time of special dealing of God with his soul, and so had been saved.

Does God now deal with you, dear sinner? Some read this who are

deeply moved by the war. Some have sons or husbands overseas. Others have been wooed by the Lord in sickness, or in disillusionment, or in poverty. Some have lost friends. Others have had great happiness. In these cases God is trying to keep you out of Hell. And during the time of special dealing is the best time you will ever have to be saved. If you let this opportunity pass, let your routine, work-a-day habits return, you may find yourself unmoved by the gospel appeal, no longer convicted of your sins, no longer anxious to be saved. Oh, be saved before this harvest of God's special dealing passes. How many people in Hell once had a time of God's specially tender dealing, a time of special invitation or of conviction, or of a sense of need, or of a smiting of conscience. They let that time go by, they remained unsaved; and now, in Hell, they must repeat to themselves this lament of a lost soul: "The harvest is past, the summer is ended, and we are not saved."

## III. The Harvest When There Are Reapers May Pass Away

A young man about to go out into a night of sin found a tract placed with his hat and gloves, a tract which urged him to turn to Christ. Irritated, he said, "Where in the world can I go that I will not have somebody always giving me a tract! On the street car today someone handed me a tract. Mother leaves tracts on my table. Now here is one in the hall. Where can I go that no one will bother me with a tract?"

His mother sadly replied, "When you go to Hell, nobody will give you a tract there."

Lost sinner, there is hope for you to be saved if there are people who love you and pray for you and earnestly entreat you to repent and trust in Christ. Perhaps you are vexed at the pleading of loved ones. Some sinners, with no gratitude, and with little even of decent courtesy, scornfully rebuke those who urge them to be saved. "I know what I want to do! Don't you think I have sense enough to know

whether I want to be saved or not?" they sometimes ask. But, dear sinner, I ask you to remember this, that about the only outward connection you have with God, the only human instruments God is likely to use to keep you out of Hell, may be taken away from you soon. And then most likely you will go unheeded and unwarned to Hell!

You would think that when a man's wife dies, and she, who, perhaps, was an earnest Christian who urged him to be saved, has gone to Heaven, that he will then turn to Christ and be saved. Actually, such a man often goes fast to the dogs when the good influence of a loving wife is taken away.

One would think that when he leaves home and the mother who loves and prays for him every night and gets out into the world for himself, that then he would make his decision for Christ and be the man his mother hoped and prayed he would be. Actually the boy who was not saved when he had a mother to warn him is not likely to be saved when he is beyond the reach of her pleadings.

You would think that men who

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## AN APOLOGY

"We are sorry that recently in connection with the fine sermon by Dr. Louis T. Talbot on DANIEL the printer inadvertently used a picture of Dr. Shadduck, though it was labeled, "Dr. Louis T. Talbot." Please forgive our mistake. We will improve *The Sword of the Lord* as fast as possible, and we covet your leniency and your prayers.

## THE SWORD OF THE LORD

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## Missing God's Last Train For Heaven

(Continued from Page 2)

served in the armed forces in this terrible bloody war and return home would be so chastened by their experiences and their realization of the grim fact of death and the certainty of meeting God that they would turn to God and be saved. Actually, most of these soldier boys will not attend church when they come home. Many of them will not marry the girls who waited for them but will be profane and drunken prodigals, up and down the land, as were many soldiers after the first World War. I tell you earnestly that to ignore the pleadings of those who love and to wait until you are out of touch with those who most desire your salvation is terribly dangerous. When there are no reapers, the harvest is past.

I thank God that very young, while still there were many to love me and pray for me and warn me, I was converted. When my father died I was a grown man, married, a preacher. Yet how desolate I felt! For a season I almost felt that there was no one in the world to whom I could turn with absolute confidence in their unselfish and wise friendship and counsel. Many a time I drove through the streets of the little town, Decatur, Texas, and my car seemed to want to turn down West Main Street, then in through the gate and under the trees by the big, white house. But Dad was no longer there! I can well understand how many a boy, many a girl goes fast on the road to Hell when those who love him or her best lie buried in a grave covered with withered flowers. When there is no one to pray, no one to warn, no one to weep, then, poor sinner, you have almost reached the gates of Hell! I plead with you to be saved while there are those about you who warn you, who want you to go to church, who pray for you every day. Such a time when there are loved ones who care is a harvest time. If it passes away, the likelihood is that you will never be saved.

### IV. The Harvest of the Holy Spirit's Conviction and Pleading May Pass Away

I have said that to have about you loved ones who would act as reapers and rescue you as a sheaf in God's harvest offers a harvest time that will pass away when the reapers die or when loved ones get discouraged and give you up. But even more important is the truth, that no one can be saved except when the Spirit of God calls him and convicts him of his sins.

I do not mean that there must be any certain degree of emotion, any set degree of sorrow and mourning. Anyone who is willing to turn to Christ, repenting of his sins and trusting Christ for salvation can be saved. But I am saying that only as the Spirit of God brings you to know that you are a sinner and helps you to believe that Christ is willing to save you, can you be saved.

Every preacher in the world

might well despair if it were not for the wonderful work of the Holy Spirit of God in convicting sinners. If I were left to preach with only my human resources and without the miracle-working, supernatural element of the Holy Spirit working with me to convict and save sinners, I would quit preaching today and never preach another sermon! How well I know that the feeble words that I utter would not even be received in the brain in most cases. It is difficult enough to get attention; it is much more difficult to get honest consideration for the gospel. And to convict a man's conscience that he is a poor, wicked sinner, to arouse him to his need of a Saviour; to drive him to decision for Christ—that is the work that only a supernatural Agent can do. Thank God, we have such a supernatural Agent, the Holy Spirit, God's Own Spirit, who goes with the words of the preacher, or goes with the pleading of a personal worker, or drives home the lesson in the printed page and convicts the sinner of his sins and shows him his need for Christ. Preachers, we may well be bold in condemning sin and bold in hewing to the line of God's doctrine of salvation only through faith in the atoning blood of Christ. We may bear down hard on the need for a new birth from Heaven and tell men as Jesus told Nicodemus, "Ye must be born again." For honest preachers Jesus said, "Lo, I am with you always, even unto the end of the world." (Matt. 28:20). He meant that the Spirit of God would go with those who sought to take the gospel to sinners.

Sinner, remember that Jesus said, "No man can come to me, except the Father which hath sent me draw him . . ." (John 6:44).

Every time a sinner is converted, a miracle happens. Sometimes that miracle is obvious. The harlot is made pure, the drunkard is made sober, the arrogant atheist is made a humble believer, the strong man becomes as a little child. Sometimes the vilest sinner becomes obviously, manifestly, a saint. But whether that miracle is obvious or not, it always happens. When a sinner is saved he has a supernatural birth. He becomes a partaker of the divine nature. He is changed in a way that only God can do. This is the work of the Holy Spirit, the third Person of the Godhead.

Almost every sinner who reads this remembers some time when God spoke to your heart. You remember some time that you felt you were a sinner, guilty, lost. You realized that you needed salvation and you planned soon to be saved. Has that conviction passed away? Have you grown indifferent to the call of God? I warn you that some day you may hear the last call from the Spirit of God that He will ever bring you. I warn you, when there is no more moving of the Spirit upon your poor, sinful heart, you are doomed, and the harvest, for you, is ended.

Usually I think we might say the Spirit of God strives year after year with the unconverted. But as the years come and go, there is less and less concern on the part of a sinner, less and less conviction. The still, small voice of the Spirit of God is almost unheard. The heart is slowly hardened. The mind becomes indifferent to spiritual matters. And one day, without knowing it, the sinner will have missed the last good chance he will ever have to be saved.

In some cases, there is a great time of deep conviction, a time of terrific struggle, and then, when the sinner after being greatly enlightened, steadfastly refuses salvation, the Spirit of God may leave him forever alone. I say there is such a thing as a sinner once and for all committing the unpardonable sin and driving away the Holy Spirit. That is not the usual thing. And whether or not you have committed the unpardonable sin, if you trifle with the Spirit of God, if you ignore Him, or resist Him until your ears become dull to His pleading, you will not be saved and you will miss Heaven just the same. Whether you commit the unpardonable sin suddenly, or whether there is a slow hardening of your heart against the call of the Holy Spirit so that you never repent, the effect will be the same.

Remember that God said to sinning men, "My spirit shall not always strive with man" (Gen. 6:3).

When Stephen stood before the council on trial for his life, that Sanhedrin of wicked men, headed by the high priest, who had killed the Lord Jesus and intended to murder him, and who had bribed perjured witnesses to blaspheme against him, Stephen did not accuse them of murder, did not accuse them of blasphemy, did not accuse them of corruption in office, though they were guilty of all these things. He said, "Ye do always resist the Holy Ghost!" Oh, what sin can a man commit so vile as to deliberately resist the pleading of the Spirit of God who comes to his heart! A man might kill someone in a sudden unplanned rage which he never intended. One might commit adultery, swept off his feet by a terrible temptation, and regret it as long as he lived. One might get drunk by slow steps that he

never planned, and afterwards burn with shame. But every person who resists the pleading of the Spirit of God, does it knowing that he is going against the right, and bit by bit resists the call of God Almighty Himself, through His Spirit. What sin could be worse than the long continued sinning against the very call of God Himself?

The children of Israel heard the call of God in audible tones from Mount Sinai as He gave them the Ten Commandments. There God spoke to their ears. But when the Holy Spirit of God speaks to a man He speaks not to his ears, but to his heart! When Jesus Christ walked among men, some hated Him, blasphemed Him, rejected Him, and eventually crucified Him. That was horribly wicked. Yet remember that Christ appeared only to human eyes and spoke only to human ears, and was understood only with fallible human minds. In a sense, the Holy Spirit of God goes deeper than that, and appeals to the heart and will and conscience, the soul itself! Thus the most definite way in which God can ever appeal to a man is through the Holy Spirit. And Jesus said in Matthew 12:31, 32, "Wherefore I say unto you All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." The worst sin a man can ever commit is the deliberate rejection of the call of the Spirit of God in his own heart! The most dangerous sin, fraught with the most eternal importance is this same sin, when one resists the call of the Holy Spirit to accept Christ and be saved.

It may be the Spirit of God will not suddenly leave you, never to

call again. I do not know. It may be that you will not in one second of time commit the unpardonable sin, that blaspheming resistance, rejection which amounts to blasphemy against the Holy Ghost, the unpardonable sin. I do not know. Neither do you. But I know that to fail to hear the call of this tender, Almighty Spirit is sin and folly beyond human words to tell. Oh, do not resist the Holy Spirit!

When the Spirit of God pleads with your heart, brings conviction, makes you feel your need of Christ, it is time to be saved. When God's Holy Spirit calls you, that is harvest time. I beg you, do not let that harvest pass away and leave you unsaved.

Those who sinned under the law, we are told, were stoned "at the mouth of two or three witnesses." But how much sorer shall be the punishment of those who have rejected Christ, trampled under feet the blood, "and hath done despite unto the Spirit of Grace" (Heb. 10:29). To despise the Holy Spirit, to resist Him, to insult Him, or even to ignore Him, is desperate sin and brings desperate danger and terrible punishment!

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Spirit of God convicts him and leads him to surrender and trust. When the Holy Spirit speaks to your heart it is harvest time. Will you miss this passing harvest? How many millions in Hell resisted, neglected the Spirit's call, and would not be saved when God and the Holy Spirit invited them and pleaded with them. And now in Hell the lament of a lost soul is theirs: "The harvest is past, the summer is ended, and we are not saved!"

#### V. The Harvest and Opportunity of Revival Time Passes Away

It is a startling fact, which I have verified by a canvass of great crowds all over America, that most of the people who are ever saved are saved during revival seasons, during special evangelistic services. A month ago in a union revival campaign at Fargo, North Dakota, in the City Auditorium, I asked the crowd of about 800, most of whom claimed to be Christians, just when they were saved. About 8 had been saved in Sunday School, a half-dozen or so in morning services in their churches, 4 or 5 at prayer meeting, perhaps a dozen or 15 in the regular Sunday evening services of their churches, and I estimate that there were 30 or 40 who said they were converted at home—rather a larger number than usual. But the overwhelming majority, probably 4 out of 5 said that they were converted in special evangelistic services, special revival campaigns. Two weeks ago I asked the same question in the large, spiritually active and prosperous Highland Park Baptist Church, Detroit. There some more were saved in Sunday School, and some more in the Sunday evening service, I suppose, not so many converted in the home; but again, an overwhelming majority said that they were converted in special evangelistic services, some special revival effort. In dozens of congregations, I do not remember ever to have seen that test put without finding that a great majority of all the Christians in all the churches were converted and were led to join the church as a result of special revival services.

There are powerful lessons for us here. The first lesson is that when revivals get out of date and when churches have no more special evangelistic campaigns, then the churches will die, as they ought to die. The churches of Jesus Christ, all true Bible churches, live on revivals! Evangelists are not very popular in America. Many pastors love to sneer at the "sensational" preaching of the evangelist, as they call it: preaching about Hell and judgment and the new birth and the wages of sin. But these same pastors would have no churches; no nice, easy positions; no fat salaries; no comfortable homes if they were not cared for by the people converted in revivals. For churches to turn against revival campaigns, against evangelists, against evangelistic preaching, is not only wickedness, but also short-sighted folly. When revivals die, then Christianity dies. All the other ways of winning souls in the world, do not win so many to Christ as special evangelistic campaigns.

But there is a lesson here for lost sinners, too. When there are special evangelistic services, that is a rich harvest time, the best time for sinners to be saved. When church people are called to special prayer, when there is special evangelistic preaching, when there is special advertising, special music and unusual efforts to win the lost, then it is time for sinners to seek the Lord! If you who are unconverted go through a revival unconverted, then the closing of that special revival effort is the passing of a great slice of your opportunity to be saved. Most people who are not saved when there is some special revival service on will not be saved.

I know that churches ought to win souls, and many of them do, in their regular services. I know that many Sunday School teachers are continually enlisting and winning pupils to Christ. I know that many a pastor regularly draws the net and gives the gospel invitation Sunday morning and Sunday night. I know that many personal workers from house to house, or in the shop or on the street car, earnestly seek the lost. May God bless all such efforts! He does bless them and will do so. But we had as well remember that most of the people who are ever saved are saved in some special revival campaign. To let such a season go by without seeking the Lord and finding Him is folly and wickedness.

For somebody who reads these words, this printed sermon is your revival. If you are unsaved, it is not likely that you often read revival sermons. It is not every day that you have the gospel plainly put to you. For the sinner who reads this sermon, this is your revival. This is your special evangelistic service. This is your harvest. If you lay this paper down, ignoring these words that God is using to convict and save others, you may go to Hell forever. When the impression God makes on your heart by this sermon is ignored, then a certain harvest time is past for you. You may never again have as good a chance to be saved as you have this moment. This printed sermon will face you at the judgment bar of an angry God, if you ignore my pleading. As I write I pray God may make this your glad harvest. Oh, get on God's train now, before it is too late!

#### VI. The Harvest of Life Itself Will Certainly, Perhaps Suddenly, End

I have said that the harvest of youth passes away. Who can doubt it? Some who read these lines have faces that are wrinkled. The snows of the passing winters show on your gray head! I have said that the harvest time of God's special dealing, circumstances that favored your salvation, have passed away. Some of you would not be saved when you were sick, would not repent when you got in trouble, never thought to turn to God when great blessings were given. That harvest has passed away for you. I have said that the harvest time when there were reapers who loved you, loved ones who would have won you to Christ, is gone. Perhaps your mother's body has long lain in the grave since her spirit went home to God. Perhaps those who once plead with you to be saved have now given you up for lost and no longer seek your salvation. Those who loved you best now have little chance to plead for your soul and that harvest is passed away. I have reminded you that the Holy Spirit of God, convicting you, brought the best chance you would ever have to be saved. Perhaps for years you have ignored His pleadings until now your heart has grown stony and cold and indifferent. Perhaps you do not longer feel much the wooing of the Holy Spirit. You have been convicted, perhaps, but do not feel so keenly your sin, your danger, and the need for Christ. That harvest, I fear, has largely passed away with some who read these lines. Perhaps you have gone

through special evangelistic campaigns, have heard the earnest preaching of men of God who wanted to keep you out of Hell. Perhaps the plaintive and haunting melodies of the invitation hymn have rung in your soul and then the last service came and went and you left the house of God unconverted still, undecided, despite all the efforts of God's people. Harvest time after harvest time has passed away. Opportunity after opportunity has been spurned and ignored. Then I come to bring you the last warning: even life itself comes to an end. The sum total of all the harvests will soon pass away and your poor soul will yet be unsaved unless you beware!

I have heard people pray, good, well-meaning people, who closed their prayer with these words: "And save us at last in Heaven." Never pray that prayer! That is a hateful, wicked, un-Scriptural prayer! It dishonors God, it deceives sinners. Nobody ever gets saved in Heaven. People get saved on earth. Nobody ever gets saved the other side of death. That must be settled this side of death. Death ends every opportunity to repent. Death is the end of every call of the Spirit of God. Death is the end of all hearing of the gospel. The new birth must take place in this world, not in the next. If you are ever to be saved, you must be saved before God's door of mercy closes forever for you, when your heart ceases to beat, or when your mind is no longer conscious. The idea that anybody will ever be saved after a time in purgatory is not even mentioned or hinted in the Bible. The thought that some may be saved at the judgment time because their works are so good, though they were not converted here on earth—that idea is folly and wickedness, without a single verse of Scripture to encourage it. When death comes, then eternal doom comes for the unconverted sinner. Life itself passes away. And when death comes, then every poor soul who opens the eyes of consciousness in another world will find, were he unconverted at death, that he has awakened in Hell. Like the rich man who died and was buried, "and in hell he lifted up his eyes, being in torment," so will it be for every poor sinner who dies unconverted. Death is the end of the harvest!

Death is nearly always an unwelcome guest. Likewise, death is nearly always the unexpected guest. I have stood at many dying bedsides, preached funerals for hundreds. I have seen the loved ones gather around the casket of a father who died, at eighty, after long months of lingering illness with cancer, and I have heard them say as they wrung their hands, "Oh, it was so sudden! I didn't think it would be so soon!" So, though death may come with a lingering illness or may come with the crash of an accident, yet death, to the unconverted, always comes as the unwelcome intruder.

At Decatur, Texas, a large, healthy man leaned on the tent ropes and listened to the preaching, mocked at the invitation, laughed at the personal worker who plead with him to be saved. He was seventy years old. A few months later, after an appendicitis opera-

tion, he lay on his bed screaming, "O God! Give me more time! I've got to have time to repent. It isn't fair to make me die like this. Give me more time! O, God, I'm not ready to die!" Despite his seventy years, despite the major operation, despite the solemn warning of his doctor, he faced death like a glaring monster, unwelcome and unexpected, which must devour him. His last conscious word was one of horror. What must have been the fearful awakening the other side of death! After seventy long years his harvest was passed forever.

I preached the gospel to a lad of twenty. His mother pleaded with him, his father warned him. His brother and two sisters were saved. Many of his companions were converted. He laughed off his convictions, said he would have plenty of time to be saved. He was entreated by his mother with tears at the luncheon table, to no avail. In thirty minutes he was dead, killed by a train. And it is just the same whether death comes at seventy or at twenty; death is the end of the harvest.

Remember the solemn warning of Proverbs 29:1, "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

This sermon printed in *The Sword of the Lord*, will reach 35,000 homes. Suppose we estimate that two people in each home will read this sermon, a total of 70,000 people. How long will these 70,000 people live? I do not doubt that practically every one of them will be dead in seventy years. That means that one thousand of you who read these lines today must die within one year, two thousand within two years, and so on until 70,000 have died in seventy years. That means that more than eighty-three of you who read these lines will die, on an average, every month. One out of the 70,000 will be dead within the next eight hours and thirty-eight minutes! Stop and think what that means! By this time tomorrow, three people who are now reading this sermon will probably be dead and will be either in Hell or in Heaven, depending on whether or not they were converted, saved. Of you who read this, somebody will be dead and your harvest past forever in about eight hours and thirty-eight minutes. And at that approximate rate the 70,000 people who read this message will continue to die. By the time you pick up the next issue of *The Sword of the Lord*, one week from this

day, about twenty people who read this sermon will already be dead, according to the law of averages. Can't you see, poor reader, that it is folly—wicked, senseless folly—to delay your salvation a moment? Soon, for you, the last harvest will be over, the last opportunity past forever. And in Hell you will have the lost soul's lament, "The harvest is past, the summer is ended, and we are not saved." God's harvest passes. God's summer comes to an end. God's last train for Heaven, as far as you are concerned, may soon depart. Oh, be saved today! Get on God's train while you can! Be saved before the harvest is past.

Before you lay down this paper, will you now repent of your sins, now turn to Christ for mercy? Will you now trust Him and receive Him as your own Saviour? He loves you. He died for you. You cannot save yourself. But Christ is willing to save you, and He will do it, this moment, if you will simply, honestly, turn your heart from sin and trust in Him, depend on Him. You risk a doctor when you are sick. You risk the bank to keep your money. You risk a lawyer if you get in jail. Oh, then, today risk Jesus Christ. Trust Him, depend on Him, believe Him today! If you will turn your soul over to Christ in faith, then today all your sins will be forgiven and you will have everlasting life and be a born-again child of God.

"Now is the day of salvation," says the Scripture (II Cor. 6:2). (Continued on Page 7.)

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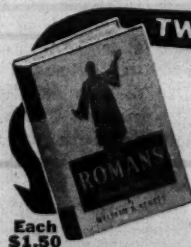


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# The Federal Council...

(Continued from Page 3)

ing in civil colleges and universities and to provide for the elimination of all military training in high schools.

We pledge ourselves to the support of these and kindred policies on the part of our government.

In this hour of world crisis we commend the President, the officers of our Government, and the Congress to the God of peace and of righteousness, and we pray that to these our chosen representatives there may come both the vision of a warless world and the purpose and the will to work for its consummation (pp. 200, 201).

Biennial Report of 1936, Department of International Justice and Goodwill.

We have been gravely concerned over the precipitous rise in the Army and Navy budgets and are appalled by the programs of the War and Navy Departments which call this year for an expenditure of more than a billion dollars. This Department collaborated with the National Peace Conference in carrying the issue to the nation, and the Secretary in his capacity as Director of the Conference was responsible for the drawing up of the statement entitled "An Appeal to the President and Congress of the United States," which protest was signed by nearly five hundred persons, including many college presidents, military leaders, religious leaders and laymen. The appeal was given wide publicity in the press. The President was so impressed with the character of the appeal that he invited the Secretary and other representatives of the agencies working for peace to come to the White House for an interview. This interview was held on March 13, 1936.

The Department communicated with the secretaries of city and state councils of churches concerning the Naval Appropriations Bill, setting forth the facts and urging them to express their views in regard to it. Numerous ministers' associations, church conferences, and local congregations sent resolutions and petitions of protest. The Department's efforts at this point seem to have been of no avail BUT THE CHURCHES ARE LEARNING HOW TO EXPRESS THEMSELVES IN A UNITED VOICE against policies which they believe to be contributory to war (pp. 119, 120).

Biennial Report of 1936, the Status of the Chaplaincy in Army and Navy.

Excerpts from a Report by the Department of Research and Education:

With reference to the war question, the Protestant churches have been moving gradually toward a position of outright repudiation. Again and again responsible national and regional ecclesiastical bodies have declared that war is unchristian. Nearly 13,000 ministers have gone on record declaring their intention to be conscientious objectors in the event of war. The Social Ideals of the Churches, as revised by the Federal Council of Churches in 1932, declare for the "repudiation of war." Such declarations of principle unmistakably call for a careful scrutiny of the churches' own practice.

On the other hand we have assumed in making this study that if an unfavorable judgment should be arrived at with reference to the chaplaincy as it now exists the moral requirements of the situation would not be met by a mere declaration of that judgment. We believe that, in general, the churches recognize a responsibility to carry a Christian ministry to men in the armed services of the nation both in time of war and in time of peace. This conclusion would seem to flow inevitably from the concept of a universal Christian mission. The churches have not declared that a man cannot be an acceptable member of the Christian fellowship if he engages in war. It may be that organized Christianity is moving toward such an attitude in the

development of its corporate moral discipline to engage in war. But whether or not the extreme pacifist position will one day be adopted by the Church as a whole, it is now impossible to say.

It should be noted that at the present time Protestant chaplains are nominated by designated denominational authority, recommended by the General Committee on Army and Navy Chaplains, and commissioned by the President of the United States. The General Committee on Army and Navy Chaplains, while it includes representatives of certain denominations that are not members of the Federal Council of Churches, functions as a committee of the Federal Council in so far as the interests and responsibilities of the latter body are concerned (pp. 51, 52).

Annual Report of 1937, Department of International Justice and Goodwill.

During the year church groups have joined with others in opposing compulsory military training in colleges and all military training in high schools. The compulsory feature has been abolished at the University of North Dakota and at North Dakota Agricultural College. Massachusetts Institute of Technology has granted exemption to conscientious objectors. Movements to introduce Junior R.O.T.C. units into high schools have been defeated in a number of cities, in some instances largely through the activities of ministerial associations which have used our informational material to advantage. Our pamphlet on "The Churches and Military Training" has been revised and widely distributed. The official statements of the Council and of various denominations were read into the record of the Congressional hearings on the bill to abolish compulsory military training in colleges.

One of the most important bills introduced in Congress during the year was the Shepard-Hill Bill making provision for wartime mobilization. In keeping with the pronouncement of the Executive Committee on such measures over a period of years, the Department strenuously opposed this measure. It distributed copies of the bill and an analysis of it to the religious press and to church leaders generally and had its opposition recorded in the hearings before Congressional committees (pp. 40, 41).

Biennial Report of 1938, Department of International Justice and Goodwill.

On January 29, 1938, when Congress was considering a proposal for greatly increasing expenditures in our naval and military establishments, the Executive Committee adopted the following statement:

The Executive Committee of the Federal Council of the Churches of Christ in America registers its disapproval of the proposed increase of naval and military expenditures beyond the budget already submitted for the fiscal year 1938-1939, as UNWARRANTED BY ANY EVIDENCE THUS FAR PRESENTED AND CALCULATED IN THE PRESENT WORLD SITUATION TO STIMULATE THE SPIRIT OF FEAR AND UNREST WHICH IS THE PARENT OF WAR! (p. 94).

From the Minutes of the Executive Committee, March 24, 1939.

The Federal Council of Churches expresses grave misgivings over the recommendation of the President to train 20,000 pilots a year in our civilian colleges and universities, in view of its bearing upon the policies of the national government with reference to education. This suggested program may constitute a dangerous invasion of our education system for military purposes (p. 101).

The above extensive quotations may be tedious to the average reader but they do fix upon the Federal Council, up to the limit of its influence and ability, a large measure of the responsibility for the state of unpreparedness in which we found ourselves on December 7, 1941.

In his book entitled, SECRET OF VICTORIOUS LIVING\* published in 1937, Dr. Harry Emerson Fosdick said, "Recently 20,000 American ministers of religion

answered a questionnaire, and of that number nearly 13,000 said they would never sanction, or as armed combatants, participate in another war" (p. 99).

Although our government has consistently provided other forms of service for conscientious objectors, Dr. Fosdick cannot resist playing upon the emotions of those with a martyr complex. He says, "Some of us, if war comes, face about the most unpleasant thing that a man can face—not going to the trenches; no, that is bad enough, but that is not the worst—refusing to go to the trenches and being treated as a traitor" (Ibid., p. 102).

He suggests, "Every nation should pledge itself never to cross its boundary lines with a military force; and to show that they mean not to cross in aggressive war, they should disarm themselves of all offensive weapons with which they could cross. Let them keep defensive weapons but disarm themselves of all offensive weapons—mobile artillery, tanks, military airplanes, wide-ranging cruisers" (Ibid., p. 104). All of this would be excellent if the pledges of certain nations had any value.

There is a remarkable degree of simple gullibility in Dr. Fosdick's feeling of assurance regarding the security of the United States. He says, "As for the idea which, strangely enough, still occupies the imaginations of some people that a nation might decide to ravage continental United States with war—and might cross the ocean to do it—that is so extremely improbable that anybody who bases his attitude toward war on such a prospect rules himself out of intelligent discussion . . . If sometime, from somewhere, a nation crosses thousands of miles of ocean and begins a triumphal march from the Alleghenies to the Rockies, we undoubtedly will do the same thing (defend ourselves). But it is an impossibility and every sane person knows it. That is a red herring which has been a long time dead. Even when one thinks of Hawaii and Alaska, the chance of a direct assault upon this nation's territory is in the highest degree improbable" (Ibid., p. 105).

Dr. Fosdick also says, "There is hardly anything more needed now in the international situation than a multitude of people who will sit in radical judgment on the actions of their government, so that when the governments of the world begin to talk war they will know that surely they must face a mass of people rising up to say: 'War? Why war? We are no longer dumb beasts to be led to the slaughter; we no longer think that any state on earth is God Almighty'" (CHRISTIANITY AND PROGRESS, p. 186).

Such was the pacifism of the period immediately preceding the present war as promoted by the Federal Council and voiced by its leaders. It was a well-intentioned effort but a disastrous one. Its fruitage was a sense of false security, a division of opinion as to the moral right of this country to take adequate measures in preparation for the inevitable attack of Japan, for which, in the plain view of all the world, she had been making feverish preparation for many years.

It is difficult to reconcile the extreme pacifism of the Federal Council in the "Armistice Period," with the willingness of their spokesmen to discuss revolution against the government and the American way of life. Dr. Kirby Page plumps for revolution. Dr. Ivan Lee Holt talks pacifism and revolution in the same breath, leaving one with the impression that he is unwilling to sanction the use of force against anyone except his fellow Americans who like the capitalistic system. Here it is with unblushing frankness:

If Protestantism should turn to a fuller social gospel it would mean not only a denunciation of war but a severance of any connection with it. It would mean not only a willingness to be imprisoned rather than invoke a blessing on armies in the

field, but it would mean a withdrawal of chaplains from service with the army and navy. IT WOULD SEEK AN OVERTHROW OF THE PRESENT CAPITALISTIC SYSTEM. There are those who feel that the profit motive is wrong and that there can never be happiness for humankind until the present economic system gives way to some co-operative scheme. Such preachers look to Kagawa of Japan as the world's real Christian; they would follow him in organizing co-operatives and thus revolutionize the economic order. It might mean revolution. THERE HAVE BEEN THOSE WHO, WHILE OPPOSED TO THE USE OF FORCE IN INTERNATIONAL RELATIONS, WOULD NOT HESITATE TO USE FORCE IN THE OVERTHROW OF AN ECONOMIC SYSTEM WHICH THEY REGARD AS UNCHRISTIAN AND VICIOUS.

In a recent article on "Paths to Peaceful Revolution," published in the CHRISTIAN CENTURY, Mr. Kirby Page uses these words: . . . "A questionnaire which was responded to by nearly 21,000 clergymen and rabbis showed that 18,324 of these ministers favor a co-operative commonwealth, as contrasted with 1,035 supporting rugged individualism. Moreover, 87 per cent of those replying were willing to have their answers made public. Approximately 6,000 expressed themselves as favoring socialism, and nearly 10,000 as supporting drastically reformed capitalism." Such words reveal the conviction of a man who believes that the system must be changed and that the Church must take a prominent part in the overthrow of this system. A revolution must come, and the Church must be a leader in the revolution though it is to be a peaceful revolution.

It must be apparent to thoughtful persons that peaceful revolutions are slow in coming and long of duration. The only revolution which succeeds quickly is a bloody revolution. Are some of those who favor a peaceful revolution really setting the stage for a bloody revolution by their insistence on a speedy overthrow of capitalism?

. . . In order to understand more fully the problem the Church faces in the economic crisis, we need to remember, also, that there are Protestant leaders who believe that war is inevitable and peace impossible as long as nations are capitalistic. They feel that there is a very close connection between war and capitalism; therefore, any man who wants peace in the world must seek to overthrow capitalism in his own nation. Such great momentum has this view gained that a man who seeks a co-operative commonwealth and eventually a co-operative world through the process of education is likely to be regarded as a reactionary and as one who stands in the way of the triumphs of Christianity. (THE SEARCH FOR A NEW STRATEGY IN PROTESTANTISM, pp. 31, 32, 58-61).

This same sort of warped thinking has led the Church astray in respect to doctrine, the authenticity, authority, and divine inspiration of the Bible, and in respect to international politics. It is time for us to awaken to these dangers, repudiate this blind leadership of Bible-rejectors, and unite for the prosecution of the real task for which the church was commissioned.

Some of us are old-fashioned enough to believe still that the doctrine of the separation of Church and State is a good doctrine and that our task as the ambassadors of God is not to make the Church a political machine to run the governments of the world but to evangelize.

Our sin respecting Japan is not that we have excluded her immigrants when they came in numbers that could not be assimilated in our American melting pot, nor that we provided defenses against aggression (pitifully inadequate as time revealed them to be). Our sin is that we did not spend millions in-



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stead of thousands in bringing to Japan the message of salvation through the atoning work of our Lord on the Cross. A Christian Japan would not have attacked us and made necessary the sacrifices of thousands of lives and billions of dollars. Because of our failure we are burning up our national wealth at a terrific rate in an effort to overcome the mistakes of the past.

Let us again emphasize the point that nothing we have said should be considered as censure of any individual or group which believes that it is wrong for them to engage in the killing of their fellow men. For them we have the greatest respect and sympathy. But we are definitely against the organized propaganda promoted by organized infidelity which left us nearly defenseless as a nation.

(Continued on Page 7.)

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## With The Evangelists

(Continued from Page 1.)

With the Associate Editor in Marion, Indiana

I have just returned from a two weeks' meeting conducted in the First United Brethren Church, Marion, Indiana, Rev. A. Bash Arford, pastor. God gave a wonderful victory with many Christians dedicating their lives to the Lord, and a goodly number of conversions. The attendance increased each night and in the last week the church was well filled at all evening services. There was one very remarkable conversion of a man who played an electraharp (newest electronic instrument) in the orchestra of the leading night club in the city. His wife had been coming to the meeting through the invitation of one of the members of the church. On Sunday afternoon I was walking down town seeking a place to eat and met this woman and her husband. After a short conversation together I discovered he was not saved and invited him to attend the service in the evening and made an appointment to see him the next day at the hotel.

He attended the service and on Monday afternoon we spent three hours with him presenting the plan of God for salvation. It was on the following Sunday afternoon that he and his wife together came forward and publicly trusted the Lord Jesus as their personal Savior. My, what a time we had! He has resigned his position in which he earned nearly \$100.00 a week for something like twenty-four hours of work and is now planning to go to work in a grocery store. How we pray that God will lead him to some school like the Moody Bible Institute where he can study and then go out to play his instrument for God's glory!

### GREAT CONFERENCE ON EVANGELISM AT WINONA LAKE, INDIANA

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We have just confirmed our agreement with the Winona Lake Assembly Grounds Association for the use of their grounds and buildings for a great Conference on Evangelism to last a whole week from July 15th through 21st.

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We suggest that you plan now to spend this week with us. Watch for further detailed announcements and pray for God's blessings.

## The Federal Council

(Continued from Page 6.)

Now that we are at war there has been an almost complete cessation of the brave talk on the part of modernist leaders about their willingness to face trial or imprisonment for treason for their convictions. One wonders whether they have come to a different view regarding the righteousness of self-defense in such circumstances as we face at present. Do they now believe it is a good thing that we have crossed our boundaries and sent our expeditionary forces to the far ends of the earth? We have reason to believe that they still are secretly committed to the same policy to which they gave voice in the thirties. Perhaps they only refrain from speaking out because, after all, jail is not pleasant.

The "drive" of the Federal Council is now transferred to safer grounds—the question of what shall happen at the peace table after the war is over.

A four-day International Round Table of Christian Leaders convened by the Commission (of the Federal Council) to study the Bases of a Just and Durable Peace was held in Princeton, N. J., in August, 1943. Among the ten points adopted were the following, which indicate that the Commission is as willing to jeopardize the security of the United States now as were the Council leaders in the twenties and thirties:

That drastic reduction in armaments by United Nations should, as quickly as possible, give way to a universal order and not be consolidated into a closed military alliance to establish a preponderance of power or a concert of power.

That drastic reduction in armaments be undertaken as steps toward the goals envisaged in the Atlantic Charter of the "abandonment of the use of force and lifting from the people of the world the crushing burden of armaments."

We have no objection to the high ideal expressed in these statements, but we are perfectly well aware that they constitute the opening tocsin for a new march on the Con-

gress to persuade it to scuttle its warships, destroy its offensive and defensive armaments, invite the aggressor nations to equal privileges in the Council of Nations, and a new opportunity to bring chaos to civilization within a generation.

It is my conviction that we have in prospect in the church and nation the most widespread and potentially disastrous propaganda effort the world has ever seen. The spearhead of this plan, which will be worldwide in its scope, will be the liberal ecumenical movement of which the Federal Council and its seven prospective affiliates (soon to be renamed the National Council of the Churches of Christ in the United States, according to its present plans) is the American arm.

Should this amalgamation be consummated there is good reason to fear that it will be used as a tool for the development of collectivism as a successor to our American form of government, as a promotional agency for a world state, and as an oppressor of the religious liberties of those who do not come within its camp.

(The above is article three by Dr. J. Elwin Wright, Executive Secretary of the National Association of Evangelicals as an appraisal of the Federal Council of Churches. It is carefully written, with Christian spirit and moderate language. Three more articles by Dr. Wright on this same general subject, under the heading "DEATH IN THE POT" will appear in *The Sword Of The Lord*. See that your pastor knows about these important, authoritative and timely articles. All six articles may be had in one pamphlet *DEATH IN THE POT*. Write for it, sending 25 cents a copy, either to *The Sword Of The Lord Publishers*, 145 N. Hale St., Wheaton, Ill., or to The Fellowship Press, 9 Park St., Boston, Mass.)

## Missing God's Last . . .

(Continued from Page 5)  
Not some other day, but now, this very day.

"Behold, now is the accepted time" (II Cor. 6:2). Not some other time, but now.

"Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:6, 7). God is near this moment. He may be found just now. Will you seek Him now, trust Him now, turn to Him now with all your heart? If so, I beg you, sign the statement below today. Here and now take Christ as your Saviour and go on record. Then I hope you will tell some loved one what you have done and then write me a letter or card and copy this decision so I may rejoice with you. I will write a personal letter of council and will rejoice with you. And oh, how the angels in Heaven will rejoice that you have been saved!

### My Decision For Christ

Evangelist John R. Rice, Editor  
*The Sword of the Lord*  
145 North Hale St.  
Wheaton, Illinois  
Dear Brother Rice:

I have read your sermon on "Missing God's Last Train For Heaven." I know that I am a poor sinner. I know that God has often called me to be saved. Oh, I do not want to miss God's harvest, so here and now, today, I repent of my sins. I trust Christ to forgive me and save me today. I give Him my heart and depend on Him for everlasting life. I sign my name here as a token that I now trust in Jesus and claim Him as my own personal Saviour.

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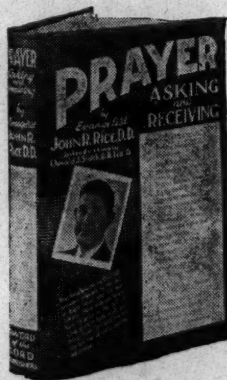
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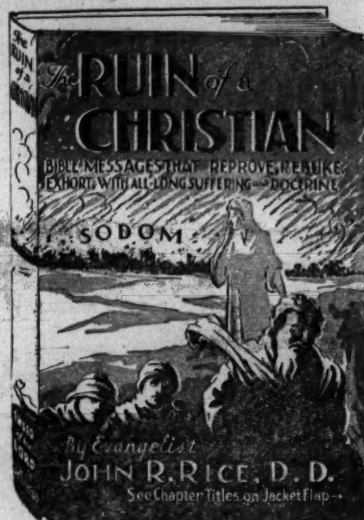
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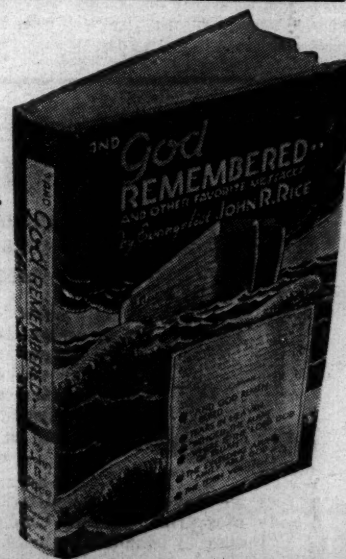
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